

THE *RA*
Universality
OF THE
Love of God
ASSERTED,

In a Testimony to his Free
Grace in Jesus Christ.

By William Rawlinson.

Therefore as by the Offence of one, Judgment came upon all Men to Condemnation: even so by the Righteousness of one, the Free Gift came upon all Men unto Justification of Life, Rom. 5. 18.

—That they may adorn the Doctrine of God our Saviour in all things: For the Grace of God that bringeth Salvation, hath appeared to all Men; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present World, Titus 2. 10, 11, 12.

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T H E
P R E F A C E.

Friendly Readers,

LOve to the Blessed Gospel of our Lord and Saviour *Jesus Christ*, who was Crucified without the Gates of *Jerusalem*; joined with real Desires for the Welfare of all those who believe the Doctrines opposed in the following Treatise: More particularly, you who are my Neighbours and Acquaintance, hath been the only Motive that hath drawn these following Lines from me; and that hath made me willing to Present this small Treatise to your Consideration; believing the same to be my Duty.

A 2

Now,

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Now, as *Life Eternal* is placed in the *True Knowledge of God*, and *Jesus Christ whom he hath sent*; which *Knowledge* is more than a bare Assent and Belief of the Truth; even a *Heart-Knowledge*, proceeding from the *New Birth*; and Christ being formed in the Soul. Yet to have right Thoughts and Apprehensions of God, is a great Step towards the Attaining of this more Excellent *Knowledge*; for such Persons are far more likely to persevere in their Journey towards Heaven; tho' they may be sorely Assaulted with *Temptations*, and sometimes overcome, by the Enemy of their Souls: Yet there is more hopes of their Recovery, by much, than of those that are, as it were, Principled with false Notions of God.

Where.

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Wherefore it is not safe to believe, That Christ has so made Satisfaction to the Justice of God for Sin, by that *One Offering*, whereby he has *for ever Perfected all the Sanctified*; as that, there is nothing now to be done by us, through his help, to entitle us to the Saving Benefit of that *One Offering*, made by him, once for all; for, if we do, the loss will be irreparable: For then we destroy *Faith, Repentance, Mortification, Sanctification, and the Work of Regeneration, and the New Birth*; without which, our Saviour hath affirmed, *We cannot see the Kingdom of God.*

Nor is it safe to believe, That the Infinite Good God, did, before all Time, Ordain any part of Mankind to Dishonour and Wrath, without any respect had to their Disobedience and Sin; or that Christ died only for a certain

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Number of Mankind, called the *Elect*; and that the rest of Mankind hath no Interest, or Saving Benefit intended them by his Death; or that Grace is only given to those that shall be Saved; or that none can fall away from Grace.

Now, to make the contrary to appear to be the Truth, is the design of this small Treatise: Therefore I have adapted the First Head, to shew God's *Universal Love to Mankind in general*; the Second, to shew, That *Christ died for all Men, without Exception*; the Third, to shew, That *Christ hath procured, as the Fruit and Effect of his Death, a Measure of Saving Light and Grace for all Men*; whereby all are put into a Capacity, to lay hold on the Redemption that is in him: For if there were not a Measure of Divine Light and Grace given to
all

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all Men, enabling them, in the Day of Visitation, to convert or turn to God, and lay hold on Christ and his Righteousness, I see not how they should have any Benefit by Christ; seeing Man, in his natural State, is unable of himself to make the least step towards his own Restoration. And it is also absurd to think, That Christ should Offer up himself for the Sins of Mankind, and yet not give them the Means, whereby they may lay hold of, or imbrace, the Benefit. The Fourth Head shews, That those, to whom Grace is given, may, notwithstanding, perish; if they be not duly watchful, and improve the same. All this I have done, in as brief a manner as I possibly could.

The PREFACE.

Friendly Readers, One thing more I owe you; that is, To give you a small Account, what we, as a People, believe, concerning some of the weighty Principles of *Christianity*: Because I know we are, as the *Christians* were in the *Primitive Times*, a People almost *every where* spoken against. And it often happens, that the Prejudiced are more apt to take an account from our Adversaries, of our Belief, than from our selves; though every Impartial Man must conclude, that we certainly know what we do Believe, better than any else: For how should any know what we Believe, but from us?

First, We Believe in one God, and in one Lord Jesus Christ, and in one Holy Spirit; and that these Three are One, of Infinite Perfection,

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fection, and Wisdom, Goodness, Justice and Holiness; knowing all things, past, present, and to come; present in all places, and able to do all things.

Secondly, That Jesus Christ, the Son of God, in the Fulness of Time, took on him the Seed of *Abraham*, and was Conceived of the Holy Ghost, and Born of the Virgin *Mary*, at *Bethlehem* in *Judea*; being Perfect Man, as well as Perfect God; and was made in all things like unto us, Sin only excepted; and that he was Crucified for our Sins, and not for our's only, but also for the Sins of the whole World; and Rose again on the Third Day; and after Forty Days, ascended into Heaven, now appearing in the Presence of God for us; our Mediator and Advocate

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vocate with the Father : And that as he was True and Real *Man*, so he continues to be, Glorified in Soul and Body. Also, as we believe, that there is no Remission of Sin but by Vertue of his most precious Death and Sufferings, performed for us, without us, through our unfeigned Repentance, and receiving him into our Hearts, by his Blessed Light, Grace, and Holy Spirit ; so we believe the same to have Influence on the whole Work of our Salvation ; even Sanctification, as well as Justification : For though it is the Holy Spirit that doth inwardly Renew and Sanctifie us, yet that Blessed Priviledge is owing to the Offering up of himself, and Shedding of his most precious Blood without us, as the procuring cause thereof. Also
we

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we believe, He will return to Judge the World in the Day of Judgment, according to these Scriptures: *And he hath commanded us to preach unto the People, and to testifie, That it is he which was ordained of God, to be the Judge of Quick and Dead.—* Because he hath appointed a Day, in the which he will Judge the World in Righteousness, by that Man whom he hath ordained; whereof he hath given assurance unto all Men, in that he hath raised him from the Dead, Acts 10. 42. & 17. 31. And from thus Believing in Christ, it followeth, that we should Believe in the Resurrection of the Dead, or of the Body, which we sincerely do; though some have been so Ignorant, or Wicked, as to say, we do not.

Thus

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Thus I have given you a Short, but True Account, what we Believe, concerning our Lord and Saviour Jesus Christ, and the great Benefits that cometh to us through him. But if you are desirous to be further Informed, concerning our Faith and Doctrine, I recommend to your perusal, that excellent Book, published by *Robert Barclay*, entitled, *An Apology for the True Christian Divinity, as the same is held forth and preached by the People called, in scorn, Quakers*; Printed 1675.

To conclude, I desire you, whoever you are, that may read me, That as you would profit in Godliness, to apply your Minds to that Divine Principle of *Grace* and *Light*, spoken to under the
Third

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Third Head of this Treatise ;
for thereby you may come Sa-
vingly to know God and your
selves aright, and to understand
the Scriptures : And except there-
by you come to be Taught, In-
structed, or Illuminated, you can
never rightly either know God,
or your selves, nor truly under-
stand the Scriptures. Wherefore
it highly concerns you, to have
a tender regard to the Operation
of this Divine Principle in your
own Consciences, which disco-
vereth Sin, and the Evil of it ;
and also inclines your Minds to
Godliness, and the Love of Ver-
tue. That there is such a Prin-
ciple often so working in your
Hearts, I do not at all question
but that you will readily ac-
knowledge, if you are not those
whose Day of Visitation is ex-
pired : But if you are not yet
so

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to acquainted with God, or his Discoveries to your Souls, by his Light, Grace, or Holy Spirit, as to know *His Voice* from that of the *Strangers*; and so question, whether that which doth thus Reprove you for Evil, and Incline you to Good, be the Grace of God, or only the Checks of a Natural Conscience: Let me inform you, what Christ hath said, That the Comforter, (a) *the Spirit of Truth*, when it came, *should Reprove the World of Sin, of Righteousness, and of Judgment.* And the Apostle John, speaking also of the Spirit, under the Name of the *Anointing*, saith, But the *Anointing*, (b) *which ye have received of him, abideth in you; and you need not that any Man teach you, but as the same Anointing teacheth you of all things,* and

a John
16. 7.

b 1 John
2. 27.

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and is Truth, and is no Lye. And that this Gracious Visitation of the Love of God is Universal, in the Day of Visitation to all Men, is also clear from the Doctrine of the same Apostle; for, saith he, *The True Light* (c) c John *lighteth every Man that cometh* 1. 9. *into the World:* To which the Apostle Paul joyns his Testimony, affirming, *That the Grace of God, that brings Salvation, hath appeared to all* (d) *Men;* d Tit. 2. 11. and taught them that Believed, not only to deny Ungodliness and Worldly Lusts, but also, to live Soberly, Righteously, and Godly, in this present World. Wherefore, I hope, it is apparent, That this is the Work and Office of the Spirit.

So,

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So, with Sincere Desires,
Friendly Readers, for your Eter-
nal Salvation, I shall conclude;
Remaining,

In all Christian Duty,

Your Christian Friend,

William Rawlinson.

CHAP.

CHAP. I.

Of the Universal Love of
God to Mankind.

*S*ay unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: Turn ye, turn ye, from your evil ways;— for why will ye die, O House of Israel? (a) ^{a Ezek. 23. 116} For this is good and acceptable in the sight of God our Saviour: Who will have all Men to be saved, and to come unto the knowledge of the Truth. (b) The Lord ^{b 1 Tim. 2. 3, 4.} is not slack concerning his Promise, (as some Men count slackness) but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. (c) What mean ye, that ye ^{c 2 Pet. 3. 9.} use this Proverb concerning the Land of Israel, saying, The Fathers have eaten sowre Grapes, and the Childrens Teeth are set on edge? As I live, saith the

R Lord.

Lord God, ye shall not have occasion any more to use this Proverb in Israel. Behold, all Souls are mine, as the Soul of the Father, so also the Soul of the Son is mine: The Soul that sinneth, it shall die. The Son shall not bear the iniquity of the Father, neither shall the Father bear the iniquity of the Son; the righteousness of the Righteous shall be upon him, and the wickedness of the Wicked shall be upon him. But if the Wicked will turn from all his Sins that he hath committed, and keep all my Statutes, and do that which is lawful and right, he shall surely live, *1* Ezek. he shall not die. (d) Then Peter opened his Mouth, and said, Of a Truth I & 20, perceive that God is no Respector of Persons: But in every Nation, he that feareth him, and worketh righteousness, is *21. ver.* accepted with him. (e) For God so loved *e Acts* the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have Everlasting Life. For God sent not his Son into the *10: 34* World, to condemn the World; but that the World through him might be saved.— And this is the Condemnation (of the World) that Light is come into the World, and men loved Darkness rather than Light, *because*

because their deeds were evil. (f) And f John
 the times of this ignorance God winked at; 3. 16;
 but now commandeth all Men every where 17, 19.
 to Repent. (g) 8 Acts
 17. 30.

Remarks.

(a) Here the Prophet Ezekiel, in the Name of the Lord, informs us, That God hath no pleasure in the Death of the Wicked; but on the contrary, That if the Wicked will turn from their evil ways, they may live: This Testimony, if we had no more, is sufficient to prove, That God hath not from all Eternity fore-ordained any part of Mankind to Dishonour and Wrath, or to Everlasting Death, without any respect had to their Disobedience or Sin, for the Glory of his Sovereign Power, as the Westminster Confession of Faith teacheth; which I shall consider at the close of this small Treatise, with the Scripture-Texts they bring for proof; that if by any means I may be helpful to remove so dangerous an Opinion concerning the Sovereign Power of God, out of the Minds of some well-enclined Neighbours, and others, to whose Hands these may come: Seeing this

Doctrinē is much embraced, both by *Presbyterians, Independants, and some Baptists*, which much hindereth them from receiving the Truth. For if God had so fore-ordained, how could he say, *He had no pleasure in their Death, or Destruction?* For we must conclude, He doth take pleasure in his own Acts; and such is this acknowledged to be. And moreover, How could the holy true God call unto them (the Wicked) to turn from their *Evil Ways*, and that in such a manner, as bespeaks Compassion; as, *Turn ye, turn ye from your evil ways, and live*; if he had fore-ordained, yea, from all Eternity decreed their Destruction?

(b) Neither is the Apostle Paul less remarkable; who, to his Beloved *Timothy*, gives this plain account of the great Love of God to all: *That it is good and acceptable in the sight of God our Saviour: who will have all Men to be saved, and to come unto the knowledge of the Truth.* If we may believe the Apostle, to be as sincere, as he is plain, we must to the Glory of God confess, This Doctrinē of eternal

eternal absolute Reprobation, is contrary both to the Doctrine of the Prophets and Apostles: First, What is this, *That is good and acceptable in the sight of God?* It is, that Prayers and Supplications be made, not only for Kings, and all in Authority, but for *All Men*: And surely, since it is *good and acceptable*, we should pray for all Men. God desires the Salvation of all, and the Destruction of none; and therefore it is truly said, *Man's Destruction is of himself, but his Help is in the Lord*. Whereas, if this Doctrine of absolute Reprobation is true, I see not how *Man's Destruction is*, properly or originally, *of himself*; because, according thereto, God had from all Eternity fore-ordained it, and nothing future was the cause thereof: But on the contrary we see, the *Apostle* exhorts, *That Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men*: And why? Because it is *good and acceptable in the sight of God our Saviour*: And why is it acceptable in the sight of God our Saviour? Because, *he would have all Men to be saved*. And what Reason

gives the Apostle for that? Because, *Jesus Christ his Son, and our Saviour, gave himself a Ransom for all.* Thus we see how that, even in a current, God's Universal Love flows and runs towards Mankind, without exception.

(c) Nor is the Apostle Peter less full and clear in this matter; That whatsoever some Men count of the Long-suffering of God, yet he attributes it to his Goodness and Mercy, *That not any should perish, but that all should come to Repentance:* Which, what more and full can be expressed, I know not: For if *he is not willing that any should perish*, then certainly, he has not fore-ordained any thereunto.

And that he has not fore-ordained any to perish, is most clear, in that *he would have all come to Repentance;* for to whom Repentance is possible, Salvation is likewise. And that he calleth any to Repentance, without placing them in the capacity to Repent, or giving them Power, is more absurd.

This

(d) This Article brings us again to the Prophet Ezekiel; where, in the Name of God, he Expostulates thus: *What mean ye, that ye use this Proverb concerning the Land of Israel, saying, The Fathers have eaten sower Grapes, and the Childrens Teeth are set on edge?* This is that for which God complained, as a false Charge upon him; seeing it implieth somewhat of Injustice, as he in the latter part of the Chapter observes, saying, *Ye say, The Way of the Lord is not equal;* but to clear himself of this, he saith, *Ye shall not have occasion any more to use this Proverb;* and then assigns a Reason, viz. *All Souls are mine, as the Soul of the Father, so the Soul of the Son is mine: The Soul that sinneth it shall die.* Here God gives a strong Reason, which is sufficient indeed, and shews his Impartiality, *That all Souls are his:* So that the Son shall not suffer for his Father's Sins, until by his own Sin he comes to draw them upon him; it being only, *The Soul that sinneth shall die:* But to put it past all dispute, in the 20th verse he expressly saith, *The Son shall not bear the iniquity of the Father;*

than which, what more can be said, to clear God from imputing the Sin of the Father upon the Son, without his own actual Transgression? And further, to shew us, that as the Sin of the Father should extend no farther than himself; so nor his Righteousness; *The Righteousness of the Righteous shall be upon him; and the Wickedness of the Wicked shall be upon him:* And then he shews the Mercifulness of God towards the Wicked; that, notwithstanding their Wickedness, yet if they will but turn therefrom, *they shall not die, but surely live.* God having thus cleared himself, appealed to them, *Hear now, O House of Israel, is not my way equal? Are not your ways unequal?* And then shews the possibility of *falling away*; which I may consider under that Head. But here, we may note, That God, to shew the Equality of his Ways, appealeth to them for Witnesses, and doth not plead his absolute Sovereign Power, and the Unsearchableness of his Wisdom; for though the Unsearchable Wisdom of God is too great for us to fathom; yet

ac-

according to the Principles of Justice and Goodness, which he has given us, we know what is Just and Good, and what is contrary; and therefore he appealeth even to them, as Judges. Thus we see how opposite this Absolute Reprobation is, both to the Doctrine of Holy Scripture, and the Reason God has given us, as Men. Only Note this by the way, under this Head, That though God doth thus graciously extend his Mercy toward the Wicked; yea, all Men, if we may believe *Ezekiel*, *Paul* and *Peter*; yet is not hereby understood, all their Life-time, but only during the Day of his Visitation to them: So that it is possible for many to out-live the Long-suffering of God, that leadeth to Repentance; and then such may indeed (as indeed they are) be called *Reprobates*, who are ordained to Dishonour and Wrath; but not without respect had to their Disobedience or sin.

(e) From that passage of *Cornelius*, we may in part gather, That *Peter* had even in some degree been under

der a Misapprehension, supposing that God's Love and Providence was not extended to Mankind in general; as he came by that occasion to understand from the Vision he saw, with the Relation *Cornelius* gave him, and God's pouring out the Holy Ghost, fully resolves him herein; so that he thus breaketh out into acknowledgment of this Truth, saying, *Of a Truth I perceive God is no Respector of Persons: But in every Nation, he that feareth him, and worketh Righteousness, is accepted with him.* Which Passage I recommend to my Reader's serious Consideration.

(f) Now I come to that Beloved Disciple, that had the priviledge to lean upon the Breast of his Lord; who, by the Holy Ghost, gives us this full Account of God's Love to the World, viz. *For God so loved the World, that he gave his only Begotten Son, that whosoever believeth in him should not perish, but have Everlasting Life.* This is a general Offer of Christ to the World; here is no limitation; for the word, *Whosoever*, is an indefinite Term, from which

which no body is excepted; as for Example: If in any place any should make Proclamation, of any Gift, or Privilege, That *Whosoever will, may have*; Are not all then at liberty to accept thereof? Even so is God's Love through Christ, according to this Beloved Disciple, *That Whosoever believes in him, should not perish*; so that God excepts none, but those who exclude themselves through their Unbelief, and rejecting the Grace offered: And thus God sent not his Son into the World, to condemn the World; but that the World through him might be saved. Now if we take the word *World*, according to its common and genuine Sense, I hope all Mankind is under this privilege. And for my part, I do not remember in any part of the Bible, that the *Believers* are called the *World*, distinct from the rest of Mankind. Yet the Apostle leaves it not here, but gives us to understand, what Christ said, was the *Condemnation of the World*, that *Light is come into the World, and Men love Darknes rather than Light*. Now, except the Apostle is speaking of two distinct Worlds, which yet he

he no ways distinguishes; we may safely conclude, That Mankind in general is here intended; for he tells us, *The Condemnation was, because they loved Darknes rather than Light;* by which we cannot suppose, he intended only *Believers*; for this is not applicable to *Believers*. To conclude this particular: Here we see, that *Christ was not sent to condemn the World, but to save it;* but its Condemnation is, because it loves *Darknes rather than Light;* and the Reason of that is, *because their Deeds are Evil.* So that, is it not safer to believe the Account the Apostle gives us of the Condemnation of the World, than the Account the *Westminster Confession* gives us? The One saith, *Because Light is come into the World, and Men love Darknes rather than Light;* the Other saith, *For the Glory of his Sovereign Power over his Creatures, he has fore-ordained and decreed, and that from all Eternity.*

(g) If God had so Ordained and Decreed it, how could the Apostle Paul truly say, *That God commands all Men every where to Repent?* I do therefore query, Doth not *All Men*
every

every where, include all Particulars? And if it doth, as it needs must, then all Mankind must needs be under the possibility of Salvation: For to whom Repentance is possible, Salvation is also possible; for those that Repent, shall be saved, if they fall not away again. And if God commands all Men to Repent, it must needs be, that they have Power given them of him to Repent; for it were repugnant to Reason, much more to the Holy, Just and Good God, to require that of any of his Creatures, which he gives them no Power to do. If it be replied, God gave *Adam* Power, and he lost it; so he may require Obedience, and yet give no Power. I answer, I deny it; for if *Adam* lost his Power through his Sin, and that his *Posterity* is included in the same Condition; let them that so affirm, prove, That God requireth any Worship or Obedience of him or them, without giving them Power so to do: For, I suppose they will grant, those that are in this State deserves Eternal Punishment for their Sin already committed, so that there is no need of more to Damn them.

But

But waving this; for Answer, I further say, This Sin of *Adam's*, according to the *Westminster Confession*, could be no ground for God's Decree; for his Sin was but in time, and this Decree was from Eternity; and also, God did not Decree any thing, because he fore-saw it, as future; nay, *Adam's* Sin was necessary, he could not avoid it; because these *Faith-makers* say, God did, from all Eternity, freely and unchangeably Ordain whatsoever comes to pass; yet they confess, *Adam* had Power to fulfil the Law of God, being left to the liberty of his own will; which, if they can reconcile these two together, so as to make it intelligible to the Understanding God has given to Mankind, I must confess I am to learn: But for a more full Answer hereto, I refer to the next Head: That the Obedience of *Christ* is as extensive as the Sin of *Adam*.

CHAP. II.

Of the Universal Extent of
Christ our Saviour's Sa-
crifice and Attonement.

AND the Scripture fore-seeing that
God would justify the Heathen
through Faith, preached before the Gospel
unto Abraham, saying, In thee shall all
the Nations be blessed. (a) Fear not: ^{a Gal.}
for behold, I bring you good tidings of ^{3. 8.}
great joy, which shall be to all People.
For unto you is born this day in the City
of David, a Saviour, which is Christ
the Lord.—Glory to God in the highest,
and on Earth peace, good will towards ^{b Luke}
Men. (b) For so hath the Lord com- ^{2. 10.}
manded us, saying, I have set thee to ^{11. 14.}
be a Light of the Gentiles, that thou ^{c Acts}
shouldest be for Salvation unto the ends of ^{13. 47.}
the Earth. (c) Go ye therefore and teach ^{d Mat.}
all Nations.—(d) That Repentance and ^{28. 29.}
Remission of Sins should be preached in his ^{e Luke}
Name, among all Nations. (e) For ^{24. 47.}
the

- the Love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live, should not henceforth live unto themselves, but unto him that died for them, and rose again. (f) Therefore as by the Offence of one, judgment came upon all Men to Condemnation: Even so by the Righteousness of one, the free Gift came upon all unto Justification of Life. (g) And through thy knowledge shall the weak Brother perish, for whom Christ died? (h) Who gave himself a Ransom for all, to be testified in due time. (i) But we see Jesus, who was made a little lower than the Angels, for the suffering of death, crowned with Glory and Honour; that he by the Grace of God should taste death for every Man. (k) And he is a Propitiation for our sins: and not for ours only, but also for the sins of the whole World. (l) And we have seen and do testify, that the Father sent the Son to be the Saviour of the World. (m)
- f 2Cor. 5. 14.
15.
g Rom. 5. 18.
h 1Cor. 8. 11.
i 1Tim. 2. 6.
k Heb. 2. 9.
l 1John 3. 2.
m 1Joh. 4. 14.

Remarks.

I desire all the Lovers of Holy Scripture, and all those that are desirous to be Zealous for the Faith once delivered

livered to the Saints, seriously to
 weigh and consider, how fully these
 Inspired Writers declared the Extent
 of Christ our Saviour's Attonement,
 and his being given for a General
 Redemption, without all Exception
 or Limitation to any Family, Nation
 or People; but that he it was in
 whom all Nations should be blessed;
 which is Glad-tidings of great Joy to
 all People; He being the Light of the
 Gentiles, and God's Salvation unto the
 ends of the Earth; who is therefore to
 be Preached to all Nations, for Repentance
 and Remission of Sins; and that he died
 for all; and by whose Righteousness, the
 free Gift is come upon all unto Justification
 of Life: So that the Plaster is as broad
 as the Sore, and the Medicine as uni-
 versal as the Disease. Therefore it
 highly concerns us, Not to give Of-
 fence to any, seeing Christ died for
 them, giving himself a Ransom for
 all, and tasted Death for every Man;
 being not only a Propitiation for our Sins,
 but also for the Sins of the whole World;
 being sent of the Father to be the Savi-
 our of the World. What more full,
 more extensive, and what more plain
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and clear can be delivered or spoken? What Article of Faith, or Principle of Christianity, is in more express Terms? So that it is even Matter of Astonishment, how any dare Limit the blessed Benefits of the Attonement of our Lord Jesus Christ to any certain Number of Men, excluding the rest from any Interest or saving Benefit intended to them by God, and by our Lord Jesus Christ.

There may many undeniable Arguments be drawn from the foregoing Scriptures, and others that might be produced, in Confirmation and Proof of this Doctrine; but in regard these are so clear of themselves, I shall simply recommend them to the serious perusal of my Readers; desiring they may seriously weigh the Force and Extent of them, and then I hope there will be no need of Illustrations. However, it may be time enough to consider them further, when any takes it upon them to shew their Deficiency, in holding out this Comfortable Doctrine.

And

And I hope I have delivered to my Reader this Article of Faith: (*Of our Saviour's being not only a Propitiation for our Sins, [Believers] but also for the Sins of the whole World*) not feebly Furnished, but richly Stored, with the Authority of Christ and his Apostles.

I know, that not only the *Westminster Confession*, but some other *Professors*, hold for Doctrine, That Christ did not die for all Men; but, That all for whom he died shall be saved. Now the falseness of the former is sufficiently demonstrated in this Proposition: the latter, I will offer a Text or two in Refutation of; though my intended Brevity will not admit me to be more particular; neither is there that occasion, as I apprehend: Yet hereby it may appear, Holy Scripture is against them in both: First, Then we have one Scripture already, *1 Cor. 8. 11.* *And through thy knowledge shall thy weak Brother perish, for whom Christ died?* If the Apostle be not mistaken, nor I misapprehend him, then those for whom Christ died, may perish. Again,

the Apostle Peter saith, *But there were false Prophets also among the People, as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that Bought them, and bring upon themselves swift Destruction,* 2 Pet, 2. 1. What can be said more Plain and Full? For the whole Matter is here exprest, both that these *false Teachers* was within the Purchase of Redemption, seeing they *denied the Lord that Bought them*; and that notwithstanding they perished: For besides the nature of their Crime, as being *false Teachers*, and *bringing in Damnable Heresies, even to the denying the Lord that bought them*; the Apostle saith, *They brought upon themselves swift Destruction.*

And thus the Falseness of their other Doctrine doth appear, which is so Repugnant to the Love of God, and the Extent of Christ's Attonement, as well as highly Injurious to a great part of Mankind; seeing that most Men may there-from have Reason, to question, Whether they are placed by God under any possibility of finding Mercy: And on the other hand,
there

there may be those who may persuade themselves to be under this Happy Condition, when they are not; so that, tho' they live in much Wickedness, yet may flatter themselves, They shall be saved. Thus this Doctrine gives too much ground either to Despair or Presume; whereas, on the other hand, to believe as we do, and as Holy Scripture holds out, there is ground of encouragement for all, yet none for any to presume. That notwithstanding the Depravedness of our Wills, and Corruption of our Natures, yet such is the Infinite Love of God, as to give his Son, even our blessed Lord Jesus Christ of *Nazareth*, to be our Redeemer; who, in most Perfect Obedience to his Father, offered up himself, even unto Death; yea, the Shameful Death of the Cross; and hath thereby both procured Remission of Sins, and obtained for All, that free Gift of Grace, even a Manifestation of Saving and Evangelical Light and Grace; whereby, if they do not reject and resist it, but suffer it to have influence upon them, they witness thereby Faith to

be begotten in their Hearts, and so come to Repentance, and then witness the Remission of their Sins, through the Offering up of the Body of Jesus once for all, *Heb. 10. 10.* But on the contrary, if they reject the Offer of so great Love, they notwithstanding perish.

Thus I shall conclude this particular, That it is possible for those to perish, for whom Christ died, in the words of the Author to the *Hebrews*, *Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?* *Heb. 10. 29.*

And that I may be the more intelligible we may distinguish Redemption into Particular and General; even as there is a General giving, according to *Mat. 11. 27. John 3. 35. Psalm 2. 8.* And a Particular giving, according to *John 6. 37.* and yet both real, and agreeable to Scripture; as well as there is a General Call, according to *Mat. 9. 13. Mat. 20. 16.*
and

and a Particular Call, according to *Rom. 8. 30.* And yet both real, being relative to different States and Conditions; by the General Call, all Men, without Exception, are called to Repentance, and to turn from their Evil Ways, and be received into the Favour of God; which Call is real in God, though it is not always obeyed, as we may see *Rom. 10. 16.* The Special Call is to those, who having obeyed the General, are called to a more Glorious State, by the Spirit of Adoption, even to Sons and Daughters; and whom he thus Calls, he Justifies, and in time Glorifies: Yet these two Calls differ not originally, being both the Drawings of God by his Light and Grace in the Hearts of Men; but the one is to Man while Un-converted and Un-renewed; and the other when Converted and Renewed: And till we come thus to apply Scripture, as it was spoken to divers States and Conditions, and Growths in Grace, we are never like either to Reconcile the Scripture with it self, or our selves to the one true Faith: For if we apply the *Qualifications*

of grown Christians, and the Promises made to them, to Beginners; and on the other hand, to allow to grown Christians only the Qualifications and Growths of Beginners, we shall make strange work, and put the Holy Scriptures into great disorder. So in the Redemption, purchased by our Lord, we are to distinguish between Particular Redemption, which relates to actual Justification, and is only applicable to those that are in a Sanctified State, 1 *John* 1. 7. And that General Redemption, which relates to all: Which, that I may be understood, what I mean thereby, take this following Account.

First then, The Wrath of God is so far removed, and his Divine Justice so far satisfied, as that Repentance and Remission of Sins is offered, and a measure of Saving Light and Grace procured, whereby those great Mercies are not only simply offered, but Man is thereby put in a capacity to receive them, and turn to the Lord, who is thus far, through his Son's Obedience, come nigh unto all; so that the Lord is on his part reconciled

ciled to us, if we receive him, as hereby we are enabled to do. But on the contrary, if God made only an Invitation to all, to receive those good things, and had not also given them Power, or placed them in a Condition to receive them; nay, which is worse, to have ordained they shall not receive them, What are they the better for such an Offer? Or were it not as well they had no such Offer? Is it not, as if any were so foolish or idle, to set a Dish of good Meat before a company of Dead Men, and bid them Eat, and be refreshed? And yet thus, or worse, would too many suppose of God, in giving his Son for the Life of the World, and the Preaching of the Gospel. But to return; he is, in the sense above, a *Propitiation for the Sins of the whole World*; not that all are actually Reconciled; for so none are, but who are come to be in Christ: And thus the Apostle Paul distinguisheth, saying, *Who hath reconciled us to himself by Jesus Christ, and hath given us the Ministry of Reconciliation. Now then we are Ambassadors for Christ, as though*
 God

God did beseech you by us : we pray you in Christ's stead, be ye reconciled to God, 2 Cor. 5. 18, 19, 20. Observe here, he saith, *Who hath reconciled us to himself by Jesus Christ* ; that is, Believers, who were in Christ ; but of the rest, distinct from them, he neither saith, they were thus Reconciled, nor that they should not be thus Reconciled ; but saith, *Reconciling the World to himself*, &c. which plainly implieth, both that the Work was begun, and yet not finished : And thus they were *Ambassadors* in Christ's stead, to beseech or pray People, *to be Reconciled to God* : All which runs parallel, and shews God was willing, but Man was wanting on his part.

Thus is God's Love to *lost Man* excellently well set forth ; so that all are put by him under a real Capacity of Salvation, through our Lord Jesus Christ, and his Meritorious Obedience ; and yet if Men will not receive so rich Grace and Mercy, the Love of God is not in vain, nor our Lord Christ's Obedience un-accepted of his Father, as some do weakly imagine ;
for

for God's Love is hereby heightened, so that he has done all that could be expected of a Merciful and Just Being. And *Christ's* Obedience is never the less accepted, in that in all things he was found in perfect Obedience to his Father's Will; which, to all that are saved, will be matter of Eternal Joy; as well as to all that perish, matter of Eternal Sorrow. Thus God will be Glorified, both in them that are saved, and in them that perish: The one acknowledging their Salvation to be of him; the other, their Destruction to be of themselves.

CHAP. III.

Of the Universal Principle
of Saving Light and
Grace.

IN the beginning was the Word, and the Word was with God, and the Word was God.——In him was Life, and the Life was the Light of Men. And the Light shineth in Darkness, and the Darkness comprehended it not.——That was the true Light, which lighteth every Man that cometh into the World. (a) For the Grace of God that bringeth Salvation, hath appeared unto all Men; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. (b) Therefore as by the offence of one, judgment came upon all Men to Condemnation: Even so by the righteousness of one, the free Gift came upon all Men to Justification of Life. (c) But the Manifestation of the Spirit is given to every Man to profit

John
1. 1, 4.
4, 9.

5 Tit. 2.
11, 12.

1. Rom.
5. 18.

profit withal. (d) *The Righteousness* ^{d 1 Cor.}
which is of Faith, speaketh on this wise, ^{12. 7.}
Say not in thine heart, Who shall ascend
into Heaven? (that is, to bring Christ
down from above) Or, Who shall descend
into the deep? (that is, to bring Christ
again from the Dead) But what saith ^{e Rom.}
it? The Word is nigh thee, even in thy ^{10. 6,}
mouth, and in thy heart, (e) That thou ^{7, 8.}
may hear it and obey it. ^{Deut.}
30. 12.

Remarks.

If we would but seriously weigh the force of these few Texts, without regard to our particular Opinions, no doubt but we should soon come to acknowledge to the Truth of them; and to them may be added many more, that declares the same Doctrine; which, for brevity sake, I have omitted. But such is some Men's unhappiness, that they are rather willing to make the Holy Scripture speak as they would, than to hear it speak in its own Language; and to give Meanings to it, than take it in its own Terms: Here the Apostle *John* giveth us three strong Reasons, to move us to believe that this Light, which lighteth every Man, is Divine:

First,

First, That this *Light* is the *Life* in him, the *Word*, which was with God, and was God, and was made *Flesh*; which was *Christ*.

Secondly, That it *shineth in Darknes*; by which he distinguisheth it from the *Light* of Nature, or Man's Natural Understanding; for the State of Man, in his Natural Condition, is called *Darknes*, see *Ephes.* 5. 8.

Thirdly, He further distinguisheth it from the *Light* of Nature, as well as confirms it to be Divine, in affirming it to be that *True Light*, which the *Light* of Nature neither is, nor can be.

All which, I may demonstrate further thus: That *Light*, which is the *Life* in him the Divine *Word*, by whom all things was made, is not Natural, but Supernatural *Light*; yet such is that *Light*, which is the *Light* of Men, or which lighteth every Man that cometh into the World; therefore that *Light*, which lighteth every Man that cometh into the World, is no Natural, but a Supernatural *Light*. Again, That *Light*, which is not comprehended by *Darknes* (which *Darknes*

ness is, as above, the State or Condition of Man, naturally) must be a Supernatural Light, consequently Divine; and yet such is the Light which *lighteth every Man*, according to *John*; therefore this Light, which *lighteth every Man that cometh into the World*, is a Divine Light. This is proved from 1 Cor. 2. 11, to 14. *For what Man knoweth the things of a Man, save the Spirit of a Man that is in him? Even so the things of God knoweth no Man, but the Spirit of God.* Thus it is evident, that as no lower Principle than the Spirit of a Man, knoweth the things of a Man; so, nor any lower Principle, than the Spirit of God, can give the true Knowledge of God. Wherefore the Spirit of God is absolutely necessary to come to the true Knowledge of God; and therefore Man, in his Natural State, may properly enough, both be called *Darkness*; and also truly enough be said, *not to comprehend this Light*; because it is Supernatural, and he is Natural; for the less Excellent, cannot comprehend the more Excellent; for nothing can reach above its proper Sphere.

Sphere. However, the Apostle in the 14th verse, puts a full period to the Controversie, saying, *But the Natural Man receiveth not the things of the Spirit of God, for they are foolishness unto him: Neither can he know them, [observe] because they are spiritually discerned.* Now if it be objected, What better is Man, for this Supernatural Light, seeing his Condition is such, that he cannot comprehend it? I answer, Though he cannot, yet it can so break in upon him, as to reveal it self to him; and then, by the discovery it makes, he may thereby receive so much knowledge as is sufficient to his present State. And thus it doth reveal it self in the Day of every one's Visitation; for its lighting every one that comes into the World, is the Day of Visitation to every one; therefore every one has a Day of Visitation. And to this is applicable that of the Apostle Paul; 2 Cor. 4. 6. *For God, who commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the knowledge of the Glory of God, in the face of Jesus Christ.* To which I may

I may add, that of the *Psalmist*: *For thou wilt light my Candle: The Lord my God will enlighten my darkness*, Psalm 18. 28. Thirdly, The *Light of Nature*; which is that Principle of Reason, whereby Man becomes a Rational Being, cannot properly be called a *True Light*; because, through the Fall, Man in all his Faculties is degenerated and corrupted; so that our very Minds are become Carnal; which, as the Apostle *Paul* hath defined, is *Enmity against God*, Rom. 8. 7. And this is also further proved, from Gen. 6. 5. where we have a Woful, but True Account of our Selves, as we stand in the Fall, *That every Imagination of the Thoughts of our Hearts are only evil continually*: So that as such, I cannot understand how we can have any *True Light*; for the Evangelist doth not say, *That this True Light*, which he saith, *lighteth every Man that cometh into the World*, is any Principle we have as Men, thus considered; for he doth not make it to be any Principle or Faculty of Man; but the contrary, That it is the *Life* in him the *Word*: No more do we,

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but

but accounts it the Grace of God, and his Rich Mercy through our Redeemer, the Lord Jesus Christ.

Thus upon the whole, I would hope, every one will acknowledge, the *Light of Grace*, or *Redemption*, which is only in and by Jesus Christ, and is the Light of his Holy Spirit, who is God and Man, only to be that *True Light*; and then, according to the Apostle, every Man that cometh into the World is lightened therewith.

I now come to that noted Saying of the Apostle Paul to Titus, *For the Grace of God that bringeth Salvation, hath appeared to all Men; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present World*; from which, Three things are very observable: *First*, That this Grace is Saving Grace, because he saith, *It brings Salvation*. *Secondly*, That all Men may come to have Benefit by it, because he saith, *It appears to all Men*. *Thirdly*, That it was the Saints Teacher, both with relation to what they were to avoid, and what they were to do. All this
is

God, is so very plain from the Text, that
 our one would even conclude, none
 ft. would adventure to deny: Though
 would it's too apparent, some Men are so
 ledge, bold, that before they will have
 nption, their Opinions refuted, they will even
 Christ, deny the most plain Sense of any
 Spirit, Scripture: As for instance, *John* saith,
 to be He (to wit, *Christ*) *was a Propitiation*
 ording for our Sins; and not for ours only, but
 com- also for the Sins of the whole World.
 there- Here they will not admit, That the
 saying Apostle, by the whole World, intended
 For the Mankind in general, but only the
 vation, Elect, whom they also conclude to
 ing us, be but a small part of Mankind:
 y lusts, When the Apostle doth plainly di-
 y, and stinguish the *Elect*, or *Believers*, from
 which, the whole World, in saying, *For our*
 vable: Sins, and not for ours only; and then
 Grace, saith, *but also for the Sins of the whole*
 vation. World; by which it is most clear, that
 me to Mankind in general is comprehended.
 saith, And again, though they at times will
 That it grant, that Holy Scripture is the best
 with Expounder of Holy Scripture; yet
 avoid, here, though the Apostle uses the
 ll this same Phrase, in the same Epistle, in
 is distinguishing the *Believers* and the

World in general, they will not allow one and the same Interpretation to both; for the Apostle saith, in the same Epistle, *We know we are of God, and the whole World lieth in Wickedness.* Here they will not allow the Apostle intends, by the *whole World*, the *Elect*; and yet they have the same Reason.

Thus too many makes the Scripture suit with their Opinions, instead of making their Opinions suit with Scripture.

Now this *Grace* is that *Spiritual Guide*, which the People called *Quakers* are heard so frequently to exhort People to observe the Teachings of: And is it not well done? And may they not lawfully do it? Since it was the Saints Teacher of old, and taught them both to *deny Ungodliness, and Worldly Lusts*, and also to *live Soberly, Righteously, and Godly in this present World*: (Mark, *In this present World*) And have not we, in this Age, need to be taught this Lesson? And if we have, were it not well, if all pressed People to hearken and adhere to this Teacher, in their own Hearts, as well

as the *Quakers* do exhort? And tho' thus to Preach and Teach be, by too many now-a-days accounted *Enthusiasm*; yet if the *Christian World*, so called, were more taught by this Teacher, it would look more like to its *Primitive State*.

The Apostle *Paul*, in *Rom. 5. 18.* maketh a plain Parallel between the Extent of *Adam's* Transgression, and *Christ's* Obedience and Righteousness; so that if there be a loss and disadvantage come upon all Men, by *Adam's* Transgression, even so there is a gain and advantage come upon all Men, through the Righteousness of *Christ*; even, such a gain and advantage, as the Apostle terms the *free Gift*, which is unto *Justification of Life*: So that for my part, if I were for Absolute Reprobation, this very Text would make my very Heart ake; seeing it is a Dreadful Thing, either to add or diminish to Holy Scriptures; for which see *Rev. 22. 18, 19.*

Now the Apostle doth say, This *free Gift* doth come upon all unto *Justification of Life*; yet he saith not, that all are thereby Justified, even as

he said before, *That the Grace of God appeared unto all Men*; yet not, that all Men were saved by it; nay, none are saved by Grace, or justified by this Free Gift, but those that suffer it to renew and sanctifie them, by receiving it into their Hearts; all others are only thereby put into the capacity of Salvation; and the Reason thereof is, because they *reject and resist it*, as those did, *Acts 7. 51*. It would of its own Nature produce Saving Effects in all; but all do not yield to its Operation: Even as it is in the Figure, Cast a grain of Wheat into the Ground, and if there be no impediment, it will naturally produce Fruit, and yield Increase; but if it be not suffered to abide in the Ground, or otherwise hindered, it doth not bring forth Fruit; and yet no wise Man will lay the blame in the Wheat: And thus we shall find in the Day of Judgment, according to those Parables made by our Lord, That the Condemnation of the World will not be, because they wanted Saving Grace, this Free Gift, or Divine Light; but because they loved

loved the Pleasures of Sin, their Evil Life, and Darkneſs, better. For to be ſure, the holy, juſt, merciful and good God, will make it appear, when he Judges the World in Righteouſneſs, that he has done all, in order to the Salvation of Mankind, that is conſiſtent with ſo Glorious a Being.

But if it be objected, He may do what he pleaſes, he being an abſolute Sovereign, &c.

I anſwer, He may do what he pleaſes; but we are to underſtand, he will not pleaſe to do any thing, but what is agreeable to all his Holy Attributes; his abſolute Power will not move him to act contrary to the reſt.

And here I ſhall take notice what the *Westminster Confession* ſaith, Chap. i. and Sect. i. "That the Light of Nature, and the Works of Creation and Providence, do ſo far manifeſt the Goodneſs, Wiſdom and Power of God, as to leave Man unexcusable; yet are they not ſufficient to give the Knowledge of God, and of his Will, which is neceſſary to Salvation. Now I do

deny that to be sufficient to leave unexcusable, which is not, if improved, sufficient to leave excusable; and to say otherwise, is contrary to all the Reason God has given us: I hereby plead not for the Sufficiency of the Light of Nature; for I do not believe it to be able, either to excuse or accuse, that is sufficiently: But the Grace of God, and Light of Christ is able to do both, ^{as} as we are found loving or hating it, ^{our} So I desire all to be careful, how they charge such unaccountable things to God: First, in taking the Slothful Servant's part, in making God require that of Man, he gives him no Power to do: And then, to make God amends, goeth about to make it appear, He may, and that justly. Let such first resolve us, Whether God doth not look on Man as an accountable Creature, and whom he will call to an account for the Deeds done in the Body; and accordingly as he hath well or ill done, reward or punish him? Which, if it be granted, that Man is an accountable Creature, and that he shall receive according to the
Deeds

Deeds done, whether it is not absolutely necessary that such a Creature, under such Circumstances, have Power given him, either to do what is required of him, or not to do? But to clear the matter further, How can any Creature be justly punish'd for not doing that it never had Power given it to do? Or what Reward can it deserve, which was not in the power of the Creature to do otherwise? For if Man be under an absolute Eternal Decree, so that all his ways was from Eternity decreed; and that God hath unchangeably Decreed whatsoever comes to pass: Whether, pray, can any Actions done by Man be properly and originally called *Man's Actions*? Or are they not more properly and originally God's? And then, pray, where is there any such thing as Sin in the World, except we will say, that God is the Author thereof; which is Blasphemous to think? So upon the whole, if this Doctrine were true, it would destroy both Vertue and Vice out of the World; and consequently Rewards and Punishings: Not to say, it overthrows the
Belief

Belief of the General Judgment. Yet I shall leave it with the rest, to the serious Consideration of my Readers.

Thus having taken a short view of this Doctrine of Absolute Reprobation, and the Nature and Tendency of it: I shall proceed to our next, 1 Cor. 12. 7. Here the Apostle doth declare, *That a Manifestation of the Spirit is given to every Man to profit withal*; which is more than to every Believer, or every one of the *Elect*; and much more, than to none but the *Elect*; for every Man comprehends both *Believers* and *Unbelievers*. And thus we find it was given, according to our Saviour's Parable of the Sower, and the Talents; the Sower (who was himself) sow'd his Seed upon all the four sorts of Ground, though but one of them brought forth Fruit to maturity; and the fault is there assigned to be in the Ground, not in the Seed; for there is no difference made of the Seed, but that it was all one in the four sorts of Ground. So likewise of the Talents, the Slothful Servant is charged with
not

not improving his Talent; and nothing alledged even by the Slothful Servant, but that the Talent was the same with the others, as it doth clearly appear to be; for the Lord calleth it *his Money*, and *his own*; nay, the Slothful Servant confesses it to be his; and therefore it was given to him that had made his five ten.

I have elsewhere shewed, that the asserting of Saving Grace to be given to all, doth not conclude all to be therefore Saved. And the Holy Scripture doth abundantly make it out, as I have already instanced, and shall more fully do, under the next Head. So that it greatly concerns all, to see that they improve their Talents; and that the Word of Grace grow in their Hearts, that they suffer nothing to choke it; and that they profit with the Manifestation of the Spirit given them; or else, notwithstanding, they may perish: So that our Saviour's Exhortation is very necessary, That *what I say unto you, I say unto all, Watch.*

Our last Instance is, *Rom. 10. 6, 7,*
 8. Where the Apostle acquaints us,
 That

That the Word of Faith is nigh, in the Mouth and Heart; and therefore, as Moses exhorted the Jews, so doth Paul the Romans; and holds it out as an Universal Principle to both Jew and Greek; and in verse 12. he saith, There is no difference, but the same Lord over all, is rich unto all that call upon him: So that, according to this Doctrine, he might well affirm, as he did in Chap 2. That the Judgment of God is righteous, who will render to every Man according to his deeds: To them, who by patient continuance in well-doing, seek for Glory, and Honour, and Immortality; Eternal Life: But unto them that are contentious, and do not obey the Truth, but obey Unrighteousness; Indignation and Wrath; Tribulation and Anguish upon every Soul of Man that doth evil, of the Jew first, and also of the Gentile. But Glory, Honour, and Peace to every Man that worketh good, to the Jew first, and also to the Gentile. For there is no respect of Persons with God. Thus we see how Universally this great Minister holds out the Gospel: Here is nothing that favours of an Absolute Reprobation.

So I shall sum up and conclude this Head thus, That since it doth appear, that the *Life* in him the Divine Word, is the *Light of Men*; and that every Man that cometh into the World is lightened with a True Light; That the Grace of God, which bringeth Salvation, hath appeared to all Men; That there is a Manifestation of the Spirit given to every Man to profit withal; that the free Gift which is unto Justification of Life, is come upon all Men; That the Word of Faith is nigh, in the Mouth and Heart: I hope we may, without Error, hold for Doctrine, as we have hitherto done, That such is the Infinite Love of God to Mankind in general, that through the Righteousness and Obedience of his Only Begotten Son, our Lord Jesus Christ, he doth commit to every Man a Measure of Saving Light and Grace, in order to their Salvation; and in the Day of every one's Visitation doth call them to Repentance thereby: Notwithstanding the *Westminster Confession* saith the contrary, and concludes, That God has passed by, and Eternally Reprobated, a great part of
Man-

Mankind, without any respect had to their Disobedience or Sin, but for the Glory of his Sovereign Power : And yet concludes, God made Man in his own Image ; and notwithstanding decrees him to Hell and Torment, without (as before) respect had to his Disobedience or Sin.

Pray, *Friendly Readers*, consider this, and see how it tends to the Glory of his Sovereign Power, which is accompanied with the Perfection of Wisdom, Goodness, Righteousness, Love and Mercy.

CHAP. IV.

Of the Possibility of Falling
away from Grace.

BUT when the Righteous turneth away from his Righteousness, and commit-
teth Iniquity, and doth according to all the
Abominations that the wicked Man doth,
shall he live? All his Righteousness he
hath done shall not be mentioned: in his
trespass that he hath trespassed, and in his
sin that he hath sinned, in them shall he
die. (a) Every Branch in me that bear-
eth not fruit, he taketh away——If a
Man abide not in me, he is cast forth as
a Branch, and is withered---(b) But I
keep under my Body, and bring it into
subjection: lest that by any means when
I have preached to others, I my self should
be cast away. (c) Moreover Brethren,
I would not have you ignorant, how that
all our Fathers were under the Cloud, and
all passed through the Sea; and were all
baptized unto Moses in the Cloud, and
in

^a Ezek.
18. 24.

^b John
15. 2, 6.

^c 1 Cor.
9. 27.

in the Sea; and did all eat the same spiritual Meat; and did all drink the same spiritual Drink: (for they drank of that spiritual Rock that followed them, and that Rock was Christ.) But with many of them God was not well-pleased: for they were overthrown in the Wilderness. Now these things were our Examples, to the intent we should not lust after evil things, as they also lusted. (d) Well, because of unbelief they were broken off, and thou standest by Faith: Be not high-minded, but fear. For if God spared not the natural Branches, take heed lest he also spare not thee. (e) Take heed, Brethren, lest there be in any of you an evil Heart of unbelief, in departing from the living God. — For it is impossible for those who were once enlightened, and have tasted of the heavenly Gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the Powers of the World to come; if they shall fall away, to renew them again unto Repentance: seeing they crucify to themselves the Son of God afresh, and put him to open shame. (f) Now the end of the Commandment is Charity cut of a pure Heart, and of a good Conscience, and of Faith unfeigned: which

d 1 Cor.

10. 1, 2,

3, 4, 5, 6.

e Rom.

11. 20,

21.

f Heb.

3. 12. &

Chap. 6.

4, 5, 6.

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which some having put away, concerning Faith have made shipwreck. (g) Now ^{g 1 Tim. 1. 5, 6, 19.} the Spirit speaketh expressly, that in the latter times some shall depart from the Faith, giving heed to seducing spirits, and doctrines of Devils. (h) For if after they have escaped the pollutions of the World, through the knowledge of our Lord and Saviour Jesus Christ, they are again intangled therein, and overcome; the latter end is worse with them than the beginning.—But it is happened unto them, according to the true Proverb, The Dog is turned to his own vomit again; ^{i 2 Pet. 2. 20, 22.} and, The Sow that was washed, to her wallowing in the mire. (i)

Remarks.

From Ezekiel 18. it is very clear to me, That a Righteous Man may fall from his Righteousness, and turn to commit Wickedness, and therein die; as it is, That a Wicked Man may turn from his Wickedness, and become a Righteous Man: The one is as inferrable from the Chapter as the other, and both undoubtedly true. Neither is it less inferrable from our Saviour's Doctrine, John 15. That it is possible to be grafted

in him, so as to become a Branch in that Heavenly Vine; yet through unfruitfulness, may come to be broken off, and wither. Which Doctrine had weight with the Apostle Paul, which made him keep under his Body, and bring it into subjection, *lest that after he had preached to others, he himself should become a cast away.* Now I come to Matter of Fact, where this holy Apostle, to warn the Believers then, acquaints them, how many of the Fathers fell away, and were destroyed, notwithstanding their high Attainments, as *to eat of that spiritual Meat, and drink of that spiritual Drink;* for he tells us, *they drank of that spiritual Rock that followed them, which Rock was Christ;* and then pray, were not such as those, that thus partook of Christ, Partakers of Saving Grace? And yet fell away, and were destroyed by swift Judgments. Therefore he cautions the Corinthians, *that though they stood, to take heed lest they fell.*

Moreover, the Apostle in *Rom. 11.* doth from the rejection of the Jews,
and

and their being broken off from the good Olive-Tree, (which is Christ) and the Gentiles being grafted in, cautions them to be careful, *lest they be broken off too*; telling them, their standing was *by Faith*; so that they ought not to be *high-minded, but fear*; seeing the *Jews*, if they continued not in Unbelief, should be grafted in again; which was the cause of their being broken off: Which (I should think) would induce any sober Man to believe, that a State of Grace may be fallen from; and then Grace may be given to those that perish.

The Author to the *Hebrews* cautions the *Believers*, to take heed, *lest there be in any of them an evil Heart of Unbelief, in departing from the living God*; and shews how impossible it is to restore such again, as were made Partakers of the Holy Ghost, and the Powers of the World to come; seeing *they crucifie afresh to themselves the Son of God, and put him to open shame*.

The Apostle to his Beloved *Timothy*, is also very full touching this

Particular, how that *some had made shipwrack of Faith*; which plainly demonstrates their falling from Grace; for if they had not turned from Grace, they would not have made *shipwrack of Faith*; and without Grace, I know not how a Man can have Faith; especially *Faith unfeigned*, and a good Conscience. Besides he further informs us, *That the Spirit spake expressly, that in the latter times some should depart from the Faith*; and if it had not been the True Faith, I cannot see any Evil in departing from it.

The Apostle Peter is very full herein also, how that with such it is according to the true Proverb, *The Dog is turned to his vomit again*; and, *The Sow that was washed to her wallowing in the mire*: For, having escaped the Pollutions which are in the World, through the knowledge of our Lord and Saviour Jesus Christ, (which cannot be without the Grace of God) yet they come again to be intangled therein; so that their latter end is become worse than their beginning. So it to me is matter of weight, that notwithstanding we may
know

know our selves in a State of Grace, yet we may, if we be not duly watchful, lose so happy a Condition. And Experience has shewed us too much of the Truth of this; though I deny not but there may such a State in Grace be obtained, from which there cannot be a total Apostasie; yet it is evident, a good Condition may be departed from; and if so, the *Westminster Confession* is out in this matter, which concludes All but the *Elect*, God was pleased to pass by, and to ordain to Dishonour and Wrath, giving Saving Grace to them only, and that none of them can fall away; which concludes, that Grace cannot be fallen from. So upon the whole, if these Four Particular Doctrines, be Orthodox, and according to the Gospel, then is that Doctrine of Absolute Reprobation Heterodox, and contrary to Gospel. And that these my Labours may have the desired Effect, if it be but upon one Soul, I shall think them well bestowed.

Having thus shewed, under these Four Heads, how full the Holy Scriptures are against, and in direct opposition to this Doctrine of an Absolute Reprobation, or God's Eternally Decreeing a certain Number, not only of Men, but Angels, to Dishonour and Wrath: And that he hath not Decreed any thing, because he Fore-saw it as future, or as that which would come to pass upon such Conditions. Yet that those who are resolved, Right or Wrong, to hold to it, may have as little as possible to object against me, of Unfairness, I shall also briefly Consider those Scripture-Texts, the Makers of this *Confession of Faith* bring for Proof of the same. I shall thus, in order, both quote their Doctrine, and also the Scripture-Texts, as they stand in their *Westminster Confession-Book*: Which Scriptures, I suppose they would make People believe, this their Doctrine is Conformable to, and builded upon: By the opening of which, I also hope, my Readers may further see, how wide these Scriptnre-Texts
are

are to their purpose. So that except they have some better Foundation, this their tottering Fabrick will not stand long, having no Footing or Warrant from them; for they are in Harmony of themselves, though such opposite Doctrine would endeavour to rent them, or have them divided; even as the *Harlot* in *1 Kings* 3. 16. who, having overlaid her own Child, would have had the Living Child divided. But Blessed be God, who has and will more and more open the Eyes of People, so that they will not be thus imposed upon, in Matters so nearly concerning them; but will, like the *Bereans* of old, Examine, whether these things be so, or no.

Westminster Confession, Chap. 3. §. 1.

a Eph. "God, from all Eternity, did, by
 1. 11. "the most Wise and Holy Counsel
 Rom. "of his own Will, freely and un-
 11. 33. "changeably Ordain whatsoever
 Heb. 6. "comes to pass. (*a*)
 17.

Rom. 9.

15, 17.

Their First Proof, *Ephes. 1. 11.*

In whom also we have obtained an Inheritance, being Predestinated according to the purpose of him, who worketh all things after the Counsel of his own Will.

Remarks.

That God *worketh all things after the Counsel of his own Will*, this is most certain: For who shall be his Teacher? But how doth this prove, (which is the chief part of the Text, to the matter in hand) *That God did, from all Eternity, Ordain whatsoever comes to pass?* They must have brighter Eyes than I, that can see that; for I am satisfied, the Proof is not in these Texts: But all the Text says, *is, God worketh all things, &c.* which relates to the Present Time, and nothing

thing to any Former Decree, and which all Christians acknowledge, *That God worketh all his own Works, or Things, after his own Counsel.* Now as to the phrase, *All things*; we must only understand, the Apostle intends, *God worketh all his own Works or Things*; and not, *Whatsoever comes to pass*: This is most absurd, and would make God Author of all Wickedness. And the Apostle uses the same Phrase in the foregoing Verse, *That he might gather together in one, all things in Christ.* I hope these Faith-makers will not conclude, that this is meant Universally; for then Reprobates must be gathered into Christ, as well as the Elect. And thus it doth appear, that this Text doth no ways make for their Doctrine, neither with respect to an Eternal Decree, nor to whatsoever comes to pass.

Their 2d Proof, Rom. 11. 33.

O the depth of the Riches both of the Wisdom and Knowledge of God! How unsearchable are his Judgments, and his Ways past finding out!

Remarks.

Remarks.

This Text is a Holy Admiration of the Wisdom and Knowledge of God; and doth very well prove the Infiniteness thereof: But doth no ways prove, *He has, from Eternity, Decreed whatsoever comes to pass.*

Their 3^d & 4th Proofs, *Rom. 9. 15, 17.*

For he saith to Moses, I will have Mercy on whom I will have Mercy, and I will have Compassion on whom I will have Compassion. Therefore hath he Mercy on whom he will have Mercy, and whom he will he hardeneth.

Remarks.

These two Texts chiefly declares the Power of the Will of the Almighty God. Now, since it is the Power of the Will of an Holy, Good, and Merciful God, we need not fear any Severity, but what is bounded with perfect Goodness. As concerning the Mercifulness of God, it is no ways contrary, but very agreeable to what is contained under these Four Heads of Doctrine, I have brought in opposition to this Doctrine

Doctrine of Absolute Reprobation. And as concerning the *other part* of the Text, *Whom he will he hardeneth*; it is not them whom he did from all Eternity *Harden*, or decreed to *Harden*; this had been something: But, as the Apostle delivers it, it rather shews his *Power*, than *Act*; being only, *Whom he will he hardeneth*: Yet, to be rightly understood, we deny not God's *Hardening*, in a right Scripture-sense, even as it relates to the time of Men's great Provocation, and having Rejected the Offers of Mercy, and Sinned out the Day of their Visitation: As it was in *Jerusalem's* Case, where our Lord with Tears expresses, *How often she might have been gathered*; and to make it Carry the Sense of his Meaning, gives it under the Comparison, of a *Hen gathering her Chickens*; which makes it appear to be a real Design, and no feigned Shew: But she rejecting so tender and real Offers of Mercy, till her Day expired, our Lord also tells us, That then *the things that belonged to her Peace was hid from her*, but not before: And
as

as it is also in the Parable of the Supper, How that several having refused the Invitation, was afterwards rejected. So God *hardeneth* none, as far as we find by Holy Scripture, till after they have refused the Offers of Love and Mercy. And thus is verified that Scripture, *Man's Destruction is of himself, but his Help is in the Lord.* But if God had from all Eternity decreed it, and that without respect to any thing future, or to come, How can *Man's Destruction* be, properly, *of himself*? Pray consider this, you that are for this Doctrine, and make it demonstrable, how this Scripture can be true, and your Doctrine too. The manner of God's Hardening therefore, is, A withdrawing of his Mercy, having been rejected; and not an infusing Hardness into Men's Hearts. Thus we see what Proofs these Men bring for their Doctrine: Surely they thought, if they quoted but Scripture, it would serve, how impertinent soever to their purpose.

Westminster Confession, Chap. 3. §. 2.

“Yet hath he not Decreed any Rom. 9.
 “thing, because he foresaw it as 11, 13,
 “future, or as that which would 16, 18.
 “come to pass upon such Con-
 “ditions..

Their Proof, Rom. 9. 11, &c.

*For the Children being yet not Born,
 neither having done any Good or Evil,
 that the purpose of God according to
 Election might stand, not of Works, but
 of him that Calleth: As it is written,
 Jacob have I loved, but Esau have I
 hated.*

Remarks.

Throughout this 9th of the *Romans*,
 yea to the 12th Chapter, the Apo-
 stle laboureth to beat down the
 carnal Conceit of the *Jews*, That
 because they were the Seed of
Abraham, according to the *Flesh*,
 therefore they were the *Children of*
God; but he shews their mistake, and
 openeth the *Mystery of the Gospel*,
 How that *All the Promises relate to*
Christ, and Faith in him; as he also
 else-

else-where observes, *If ye be Christ's,*
then are ye Abraham's Seed, and Heirs
according to his Promise. Now here he
 brings, for Example, that of *Jacob*
 and *Esau*. But first, we must observe
 what that was, that was said, *Before*
the Children were Born; not that God
 loved *Jacob*, and hated *Esau*; that
 was not spoken till long after they
 were both Dead, and is there only,
 by the Apostle, quoted out of *Mal. 1.*
2, 3. But that which was said before
 they were Born, was, *The Elder shall*
serve the Younger; which was rather
 Prophetical, than any Decree; and
 was fulfilled in *David's* time, when
 the *Edomites* became *Tributers*; as also
 it is Allegorical, Representing the *Two*
Inward Seeds and Births: At most,
 take it which way you will, it is
 only a Preference of *Jacob* before
Esau; which implies no Reprobation
 of *Esau*: For many Men, having se-
 veral Children, may love or prefer
 one above the rest, yet love them
 all well: And as our Saviour had
 several Disciples, yet he did in some
 measure shew more respect to *John*,
 than he did to the rest; wherefore
 he

he was accounted the Beloved Disciple; not but that he loved them all. Neither doth the word *Hated*, always signifie an absolute and final Hatred: For God hates the Wicked, yet many wicked Men comes to find Mercy. And it is said in Scripture, Jacob *loved* Rachel, *and hated* Leah; by which we are to understand, a Preference of *Rachel* above *Leah*; for it is not to be granted, That *Jacob* hated his own Wife, in the common sense of the word. Yet such Instances are these Men's Proofs for their Doctrine of Absolute Reprobation. As to the other Verses, enough is said above.

Westminster Confession, Chap. 3. §. 3.

"By the Decree of God, for the
 "Manifestation of his Glory, some
 "Men and Angels (*a*) are Predesti-
 "nated unto Everlasting Life; and
 "others Fore-ordained to Everlast-
 "ing Death. (*b*)

a 1 Tim.

5. 21.

Mat. 25.

41.

b Rom. 9.

22, 23.

Eph. 1.

5, 6.

Prov

16. 4.

Remarks.

Remarks.

As touching these *Scriptures*, which relate to *Election*, it being a Doctrine no ways opposed by me: *Election* being a *Selection*, or a *Preferrence* of some before others; which doth not in the least imply the *Reprobation* of any: Therefore I have no cause to have any Controversie therewith. But whereas some *Angels*, as well as *Men*, are by the *Confession* concluded to be Fore-ordained to Everlasting Death, I may take the liberty to enquire, What Ground from Scripture they have for this Doctrine? And all the Proof I find that they bring, touched the *Angels* being Fore-ordained to Everlasting Death, is but One, and that is from *Mat. 25. 41*. *Then shall he say to them also on the left hand, Depart from me, ye Cursed, into Everlasting Fire, prepared for the Devil and his Angels.* One might have thought, since they have brought but one Text, it would have been to the purpose: But I must say, I can find no Fore-ordination at all in the Text; for all that is said, is, That Everlasting Fire is prepared for the Devil and his Angels; which is no more

more than what is generally believed. For the Infinite, Wise, Just and Good God, has, no doubt, prepared *Punishment* for all Wicked *Angels*, as well as *Men*; as well as he has prepared *Joy* and *Felicity* for all the Holy, of both sorts. Now all this is but agreeable with the Acts of his divine Wisdom and Fore-knowledge; and no Fore-ordination, or Ordering any part of the Workmanship of his Hands, either *Angels* or *Men*, to Everlasting Death, without regard had to any thing future, or to come, as to be done by them, as occasion thereof. So shall return to consider their other Proofs, relating to *Men*.

Rom. 9. 22. *What if God, willing to shew his Wrath, and to make his Power known, endureth with much Long-suffering the Vessels of Wrath, fitted to Destruction?*

This Text chiefly teacheth, That it may be consistent with the Divine Wisdom, to bear, through his great Long-suffering, the *Vessels of Wrath*, (which are those that have out-lived the Day of their Visitation, as I have in part shewed) to fill up their mea-

fure of Wickedness, that he may
 more Remarkably bring his Judg-
 ments upon them. And is not this
 the great Wisdom of God, that so
 others may be warned, and Repent
 before the Day of their Visitation
 expire, and so they become fitted
 to Destruction? For then they may
 be truly said to be *fitted to Destruction*,
 and not before. And, pray, what
 more doth this Text hold out? Which
 is far short to prove, That they were
 by God fore-ordained to Everlasting
 Death. For my part, I can find no
 such Meaning in the Text. *Pharaoh*
 was, no doubt, one of those who
 had out-lived the Day of Mercy,
 when the Lord said, *For this purpose*
have I raised thee up, that I might shew
my Power in thee: For these words
 were not spoken till the time of his
 great Provocation; having before
 that several times refused to let the
Children of Israel go; so that the
 Case of *Pharaoh* doth not make any
 thing for this Doctrine of Absolute
 Reprobation: For it is no where in
 the Bible said, That God did, from
 all Eternity, fore-ordain him to be
 a Vessel

a *Vessel of Wrath*; or words that will carry that Construction. And for that saying of the Apostle, *Hath not the Potter power over the Clay, of the same lump to make one Vessel unto Honour, and another unto Dishonour?*

This comparison sheweth the Power of God over Men, even as the Potter has Power over the Clay; which no way holds out any Absolute Eternal Decree. And what Potter will make that a Vessel unto Dishonour, that will be one to Honour? But if the Clay will not frame under his hand, to be a Vessel of Honour, he then may make it to Dishonour. And what ground have we to suppose otherwise of God, seeing we find according to Holy Scripture, that it is not the way of his Holy Spirit generally, to work irresistibly? For there were those, *who resisted the Holy Ghost, as their Fathers also did*; so, not only They, but their Fathers also, *resisted it*. And God saith of the Old World, That his Spirit should *not always strive with Man*; which also holds out the same Truth. And also there were such as *Crucified a-fresh, to*

*themselves, the Son of God; and did despite to the Spirit of Grace: All which verifies the Truth of this Assertion. Thus I have taken notice, not only of their Proofs out of this 9th of Romans, but the Chapter it self, which may any ways be thought to favour this their Doctrine, and can find no such Inference warrantably to be drawn from it. As to their Proof out of Proverbs 16. 4. The Lord hath made all things for himself; yea, even the Wicked for the day of evil: I suppose no more can be justly drawn from this Text, than that the Lord will bound all things to his own Glory; and that therefore the Wicked are to be punished: For I think there is no great difference between, the Wicked being appointed for the Day of Evil; and the Day of Evil being appointed for them: Which doth no ways prove, That God did from all Eternity fore-ordain any to be Wicked; or, that any was fore-ordained to Everlasting Death, without any regard had to their wickedness: For if God did not decree any thing, because he fore-saw it, or as
what*

what would come to pass upon such Conditions ; then what less doth this Doctrine teach, than that God did fore-ordain some to Everlasting Death, without regard had to their Wickedness? So that it is no wonder, that such Doctrine as this should have no better proof from Holy Scripture.

Westminster Confession, Chap. 3. §. 4.

“ These Angels and Men, thus 2 Tim.
 “ Predestinated and Fore-ordained, 2. 19.
 “ are particularly and unchangeably Joh. 13.
 “ designed ; and their number is so 18.---
 “ certain and definite, that it cannot
 “ be either increased or diminished.

Remarks.

These Faith-makers have here, as it were, Riveted their Doctrine with bold Assertions ; but it would have passed far better, with sober thinking *Christians*, if they had withal brought clear Scripture-Proof ; then it had been Riveted indeed : But since they have given us two Scripture-Texts, we will hear what they will say on their behalf. *Never-*

Nevertheless, the Foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the Name of Christ, depart from iniquity, 2 Tim. 2. 19. From this Text we may observe, First, That The Foundation of God standeth sure. Secondly, The Lord knows them that are his. Thirdly, That they that name the Name of Christ, ought to depart from Iniquity. That the Foundation of God, or the Foundation on which the True Church is builded, standeth sure, is most certain: But what Foundation is that? Is it not Jesus Christ? 2dly, That the Lord knoweth them that are his; this is universally Believed by all that Believe in God; for they believe him to be Omnipresent, Omniscient, and Omnipotent: But I hope his Fore-knowledge is no Decree. However they have spared us the pains in disputing that Point, because they say, He did not decree any thing, because he fore-saw it as future. Thirdly, That they that name the Name of Christ, are to depart from iniquity; I suppose they will lay no claim to, for to prove their Doctrine

ctrine by. So how it is concludable from this Text, that the number either of those that are saved, or perish, are so definite and certain, that one cannot be added or diminished to either number, is more than I can apprehend, or they have proved.

Their other Proof is, *John 13. 18.* *I speak not of you all; I know whom I have chosen.*—Is it not plain, that this Text chiefly shews the Divine Fore-knowledge of Christ, that the Disciples might know, that he fore-knew who would betray him, and doth relate to *Judas*? Which, what shew of Proof this has, to prove the Number of them that are Predestinated to Life, and of those that are Fore-ordained to Everlasting Death, to be so certain and definite, that one cannot be added or diminished to either number, I leave to my Readers to observe.

Thus I have also Examined the pretended Proofs they bring for the Confirmation of this their Doctrine of Absolute Reprobation, and find they will not stand them instead:
By

By which it may be observed, what great difference there is between the Evidence the Holy Scripture giveth, in behalf of any of those Four Particular Doctrines I have brought in opposition to this of Absolute Reprobation; and the Evidence it giveth on the behalf of this Doctrine; how copious and unanimous it is on the behalf of any of the Four, and how short and defective on the behalf of this of Absolute Reprobation. And indeed how should it be otherwise? For it being in Harmony, it cannot give Evidence for them both; for that which is an Evidence for the one, is an Evidence against the other; so that if the one be true, the other is false. So I shall conclude these my small Endeavours, for the good of those that are, or may be herein concerned.

THE END.

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